

AS

# Religious Studies

RSS10 World Religions 2 (either Christianity or Judaism or Islam 1 The Way of Submission)

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Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this mark scheme are available from [aqa.org.uk](http://aqa.org.uk)

## Examination Levels of Response

### Religious Studies (Advanced Subsidiary) AS Level Descriptors

<i>Level</i>	AS Descriptor AO1	Marks	AS Descriptor AO2	Marks	AS Descriptors for Quality of Written Communication in AO1 and AO2
<b>7</b>	A thorough treatment of the topic within the time available. Information is accurate and relevant, and good understanding is demonstrated through use of appropriate evidence / examples	<b>28-30</b>	A well-focused, reasoned response to the issues raised. Different views are clearly explained with supporting evidence and argument. There is some critical analysis. An appropriate evaluation is supported by reasoned argument.	<b>14-15</b>	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility; high level of accuracy in spelling punctuation and grammar.
<b>6</b>	A fairly thorough treatment within the time available; information is mostly accurate and relevant. Understanding is demonstrated through the use of appropriate evidence / example(s)	<b>24-27</b>	A mostly relevant, reasoned response to the issues raised. Different views are explained with some supporting evidence and argument. There is some analysis. An evaluation is made which is consistent with some of the reasoning.	<b>12-13</b>	
<b>5</b>	A satisfactory treatment of the topic within the time available. Key ideas and facts are included, with some development, showing reasonable understanding through use of relevant evidence / example(s).	<b>20-23</b>	A partially successful attempt to sustain a reasoned argument. Some attempt at analysis or comment and recognition of more than one point of view. Ideas adequately explained.	<b>10-11</b>	Mainly appropriate form and style of writing; some of the information is organised clearly and coherently; there may be some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
<b>4</b>	A generally satisfactory treatment of the topic within the time available. Key ideas and facts are included, showing some understanding and coherence.	<b>15-19</b>	A limited attempt to sustain an argument, which may be one-sided or show little ability to see more than one point of view. Most ideas are explained.	<b>7-9</b>	Form and style of writing appropriate in some respects; some clarity and coherence in organisation; there may be some appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar adequate to convey meaning.
<b>3</b>	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	<b>10-14</b>	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	<b>5-6</b>	
<b>2</b>	A superficial outline account, with little relevant material and slight signs of partial understanding, or an informed answer that misses the point of the question.	<b>5-9</b>	A superficial response to the question with some attempt at reasoning.	<b>3-4</b>	
<b>1</b>	Isolated elements of partly accurate information little related to the question.	<b>1-4</b>	A few basic points, with no supporting argument or justification.	<b>1-2</b>	Little clarity and organisation; little appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar barely adequate to make meaning clear.
<b>0</b>	Nothing of relevance.	<b>0</b>	No attempt to engage with the question or nothing of relevance.	<b>0</b>	

## RSS10: World Religions 2 (either Christianity or Judaism or Islam 1 The Way of Submission)

### Indicative content

**Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.**

### Question 1 Some beliefs about God: Trinity and salvation

**0 1 Examine the beliefs about both Jesus and the Holy Spirit as found in the creeds.**

Expect some reference to Nicene and Apostles' Creed.

#### Jesus

- Only son of God.
- God from God, light from light, Conceived by Holy Spirit, begotten not made, Born of Virgin Mary – belief that Jesus is son of God, but born from a woman.
- Tried by Pilate, crucified, died and was buried, descended to the dead, rose on third day and ascended to heaven so is truly God as only God could do this.
- Seated at right hand of Father, will judge living and dead – beliefs that Jesus will be there at Judgement Day.
- Students may discuss Jesus as wholly God and wholly man.

#### Holy Spirit

- Giver of life, Jesus conceived by power of Holy Spirit.
- Proceeds from father and son.
- Adored and glorified.
- Spoke through prophets.
- Students may discuss the belief in the continuing presence of the Holy Spirit as implied in the creeds eg charismatic worship.

Maximum Level 3 if answer is only recitation of creeds.

Maximum Level 5 if only one of Jesus and the Holy Spirit addressed.

Maximum Level 5 if only one creed referred to.

**[30 marks] AO1**

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**0 2** 'The Holy Spirit is the most important part of the Trinity for Christians today.'

**Assess this claim.**

**In support**

- Continuing mission given to apostles was through Holy Spirit.
- Many Churches focus on Holy Spirit as inspiration.
- As Lord, giver of life, seen as essential in modern world.
- Growth of charismatic worship shows importance of Holy Spirit.

**Other views**

- Trinity, as three persons, is more important than any one person as basic Christian doctrine.
- Centrality of Jesus Christ without whom there is no Christianity so could be seen as most important part of the Trinity.
- God the Father as Creator may be seen as most important especially when responding to the challenge from science.
- Holy Spirit adored with Father and Son, therefore all are equally important.
- Proceeds through Father and Son so could be seen as less important.

**[15 marks] AO2**

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**Question 2 Christian scriptures: nature and purpose**

**0 3** Outline the different ways scripture is used in Christian churches and explain how scripture is treated.

**Used**

A range of uses is expected eg

- Use in services – gospels and readings.
- Prayers taken from scriptures eg Lord's Prayer.
- Sermons based on scripture.
- Bible study groups.
- For teaching children.
- To make moral decisions.

**Treated**

- As word of God – some fundamentalist groups within most churches believe that scripture is the direct word of God and therefore treat it with respect.
- As inspired by God - Liberal groups within most churches see scripture as inspired by God and therefore due significant respect.
- Non-conformist churches treat scripture as the most important aspect of guidance.

Physical treatment of scripture reflects this respect by:

- Some keep books on high shelf or on a lectern.
- May kiss book after reading from it.
- Processing the Bible.
- Standing for Gospel reading.
- At the end of Gospel readings many churches say 'This is the word of the Lord. Thanks be to God.' acknowledging the importance.

Maximum Level 5 unless both use and treatment covered; however, students may well discuss the two together rather than separately.

**[30 marks] AO1**

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**0 4** 'Too much importance is given to scripture by Christians today.'

**How far do you agree?**

**In support**

- Some Christians focus on texts and follow texts directly, suggesting that they are not getting guidance from other sources, which could be seen as over-emphasising scripture.
- May be conflict between different passages.
- May be conflict between Old and New Testaments.
- More to living a Christian life than reading scriptures.
- Scripture requires interpretation.
- Power of Institution sits alongside scripture in the Roman Catholic Church eg power of the Papacy, Curia, Vatican etc.
- Scholarship has shown that scripture is the work of humans and therefore fallible.

**Other views**

- Scriptures seen as Word of God, so can never be 'too important'.
- Protestant churches believe that you can never allocate too much importance to scripture. This comes from the beginning of the Protestant movement.
- Most Christian teaching based on the scriptures.
- By following scripture you must be living a Christian life.
- Church dogma also based on scripture.
- Interpretation of scriptures keep them relevant so there can never be 'too much' importance given to them.

**[15 marks] AO2**

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**Question 3 Aspects of Christian worship**

**0 5** Outline the practices of the eucharist and examine the different Christian beliefs about the eucharist.

**Practices**

Practices vary according to denomination.

- Bread and wine – may be both, or just bread, maybe grape juice instead of wine or wafers instead of leavened bread.
- May be part of most services (Roman Catholic) or less often (some non-conformist churches).
- May be dispensed by an ordained minister or by eucharistic ministers or shared out by all worshippers.
- Some denominations give eucharist to whole congregation, others only give to those who are members, or confirmed or those who have made their 'First Communion'.
- Roman Catholics are expected to go to confession (reconciliation) before receiving communion.

**Beliefs**

- Some Christians (eg Roman Catholics) believe in Transubstantiation – that the bread and wine are transformed into the body and blood of Jesus Christ.
- Others believe in Consubstantiation – that during the eucharist the substance has added to it the body and blood of Christ.
- Others believe that the bread and wine is representational or symbolic.
- To Roman Catholics, eucharist is one of the seven sacraments.
- Orthodox Christians believe that the real presence of Jesus exists after consecration.
- Baptists believe that it is an ordinance not a sacrament.
- Eucharist is a commemoration of the Last Supper and follows Jesus' last instruction to the disciples.
- Methodists believe in Real Presence.
- Some denominations (eg Salvation Army) have no eucharist.

Maximum Level 4 if only one denomination referred to.

Maximum Level 4 if 'Outline' only.

**[30 marks] AO1**



**0 6** 'The eucharist should be at the centre of all Christian services.'

**Assess this claim.**

**In support**

- Centrality of Jesus, the idea of atonement and the receiving power of God.
- Carrying out Jesus' last instruction.
- First communion an important rite in several churches.
- Central part of all Roman Catholic mass.
- Most denominations have some type of eucharistic services.

**Other views**

- Not all services include eucharist.
- Some denominations, eg Baptist do not use the term 'eucharist'.
- Some denominations do not have eucharistic services at all eg Salvation Army.
- Not all Christians can partake of eucharist in some denominations.
- Centre of services could be readings from Bible which are part of all services in all denominations.
- In some Presbyterian churches, eucharist is quarterly at most.
- Anglican churches may have separate Communion services weekly.

**[15 marks] AO2**

**Question 4 A Christian way of life; initiation, marriage and death**

**0 7** Explain both the beliefs about and practices of believers' baptism.

**Beliefs**

- Baptism is to wash away original sin.
- Commitment to Christianity.
- Carrying out baptism as Jesus experienced it.
- Personal commitment to Jesus.
- Being 'reborn' as a believer in Christ.
- God's gift to the Church to allow the faithful a means of expressing their faith and gratitude for God's redemptive work.

**Practices**

- Adult or teenagers.
- Full-body baptism / total immersion.
- Students may wear white to represent purity of new life.
- Exit baptism pool from other end to entrance.
- May make testimony about why they have decided to be baptised.
- Congregation are supportive.

Maximum Level 5 if only one of beliefs and practices addressed.

**[30 marks] AO1**

**0 8** 'True baptism can only ever be for believers.'**Assess this claim.****In support**

- Individual declaration of commitment to Christianity.
- Only adults showing that it is their personal decision.
- Baptism is joining ceremony for community, which infants cannot do.
- Jesus and early Christians baptised as adults.
- RC and Anglican churches accept adult baptism.

**Other views**

- Infant baptism shows parents' commitment to Christianity.
- Infant becomes part of the church family.
- Jesus allowed infant baptism.
- If baby dies, already a Christian.
- Some candidates may consider true baptism in relations to Christian beliefs rather than contrasting it to infant baptism.

**[15 marks] AO2****Question 5 God and his people****0 9** Examine ideas found in the Psalms about the nature of God.

Students can use examples from any psalms but do not have to refer to individual psalms by number.

- God is eternal eg Psalm 39.
- God is good and all-loving and his love is eternal eg Psalm 100.
- God is the creator and therefore the owner of the earth, eg Psalm 121, Psalm 24.
- God is all-powerful eg Psalm 118.
- God is in the highest heavens eg Psalm 113.
- God is righteous and just eg Psalm 119.
- God is all-knowing eg Psalm 33, Psalm 7.
- God protects his people Israel eg Psalm 22, Psalm 28.
- God forgives his people Israel for wrongdoing if they are repentant eg Psalm 130.
- God provides laws for his people to follow, that tell them how God wants them to behave, eg Psalm 119.
- God's land is the land of Israel eg Psalm 127.
- God watches over all of his people Israel at all times eg Psalm 14.
- God has a plan for all human beings as he knew us before we were born eg Psalm 139.

**[30 marks] AO1**

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**'Ideas about God found in the Psalms are still relevant for Jews in the 21st century.'****How far do you agree?**

Students could consider that the ideas found in the psalms are not just relevant for Jews but for all monotheists who believe that God is eternal, creator, forgiving etc.

**In support**

- Jewish teaching about the nature of God is still based on God being eternal, the creator of heaven and earth, all-powerful, all-knowing, all-loving, present in all places and times, far away in heaven but also close to us and involved in our lives, as the ultimate judge but also the one who forgives.
- All of these attributes of God are found in the Psalms
- On festivals, including the beginning of each month, the Hallel, consisting of 8 psalms is sung in all synagogues, including Reform and Liberal. This shows that the ideas found in the Psalms are still relevant.

**Other views**

- Science says that the world created by the Big Bang and the theory of evolution explains creation of humanity, so that describing God as the creator of heaven and earth is no longer relevant for some.
- A God who focuses on one nation, Israel, seems unlikely in the modern world, especially considering the recent history of the Jews.
- 'God of the gaps' theory contradicts ideas of omniscient, omnipresent, omnibenevolent and omnipotent, so that the content of many psalms makes no sense in the modern world.

**[15 marks] AO2**

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**Question 6 Scripture**

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**Explain why both written law (Tanak) and oral law (Talmud) are seen as the word of God.**

- Torah min hashamayim (Torah from heaven) is used to apply to both Tanak and Talmud so many Jews believe that both written and oral law were given to Moses by God on Mount Sinai.
- Tanak (Torah, Nevi'im and Ketuvim) are seen as direct revelation (Torah) and indirect revelation (Nevi'im and Ketuvim) so are all the word of God as revealed to Moses and the other prophets.
- Prophets are inspired by God.
- Talmud: (oral law) seen as revealed to Moses on Mount Sinai, but needed the discussions of the Rabbis to become clearer.
- The Rabbis uncovered the rules in time and wrote them down.
- Each part of Mishna and Gemara (Talmud) and the other books of Halakhah clarifies the Torah, so is part of the revelation to Moses.
- The Talmud is seen as the 'fence around the Torah' protecting the Torah from errors, so it is part of the word of God.

Maximum Level 5 if both Tanak and Talmud are not addressed.

**[30 marks] AO1**

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**'For Jews, the written law always has more authority than the oral law.'**

**Assess this view.**

**In support**

- The written law (Tanak) was revealed by God to Moses on Mount Sinai. Therefore it has the ultimate authority as it is the word of God.
- Mishna written down first century, Talmud added to until Middle Ages. Two different Talmuds, Jerusalem and Babylonian compiled at different times therefore some Jews consider the oral law the work of the Rabbis not God so it therefore has less authority.
- Talmud refers to disputations between Rabbis. Some sections of the Talmud do not come to a conclusion and merely state the arguments for both sides – this cannot be the word of God, so therefore it has less authority than the written law.
- Progressive Jews (Reform, Masorti, Liberal) do not all think that the oral law was all revealed at Sinai. Many believe that it was inspired by God but is the work of men so it is treated with less authority by the majority of Jews world-wide.

**Other views**

- Torah min hashmayim means that many Jews believe that the Talmud was part of the revelation at Sinai so that it has equal authority to the written law as both are revelations from God.
- All of Talmud refers to Torah, and is basically an exemplification of the Torah, therefore is part of God's words and has equal authority as the word of God.
- God may encourage the different views found in the Talmud so that they remain relevant for all times and have equal authority.
- The Shulchan Aruch (1564) confirms the oral law as the word of God and this is accepted by most Jews as the final statement on the meaning of the Torah, therefore it has equal authority.
- Some Jews may say that the oral law has more authority than the written law because it brings the Torah up to date and therefore is more relevant in the modern world.

**[15 marks] AO2**

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**Question 7 Aspects of worship and festivals****1 3** Examine the ways in which Shabbat is observed in the home.

A Range of possible answers could include:

- Preparation for Shabbat, including cleaning, cooking, dressing in best clothes.
- Lighting Shabbat candles before sundown to recognize the arrival of the day of rest.
- Reciting Eishet Chayil (A woman of worth).
- Shabbat dinner followed by grace after meals and zemirot (songs / hymns).
- May invite other members of community for dinner.
- Use of Shabbat aids, such as timers, Shabbat kettle etc so as to not violate forbidden categories of work as stated in the Talmud.
- Women may pray in the home Shabbat morning because many Orthodox synagogues do not allow women to play an active role in Shabbat services in synagogue.
- Family time on Shabbat afternoon.
- Havdalah ceremony at end of Shabbat.
- Some types of work (39 Melachot, not carried out eg lighting a fire, writing, cooking, carrying).
- Students may mention that if there is an eruv, it makes the area within into the 'home' and therefore activities outside the home could be included in the answer.
- Most of these points would be expected in Orthodox homes, however in Reform homes there may be less because there are fewer restrictions outside the home, so eg women are more likely to go to synagogue.
- Reform families are less likely to use Shabbat aids and more likely to cook and use electric switches on Shabbat.

Maximum Level 5 if no recognition of diversity or explanation of why these practices are observed.

**[30 marks] AO1**

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1	4
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**‘Observance in the home is the most important aspect of Shabbat.’**

**How far do you agree?**

**In support**

- Many rituals are usually only carried out in the home, like lighting candles or havdalah so stressing the importance of the home.
- Shabbat observance in the home involves the whole family, unlike the synagogue where Orthodox women do not always attend.
- Prayers said at home can be personalised making it more relevant to the individual family.
- Shabbat dinner brings the family and the community together, as traditionally, guests are invited for the meal.
- Women fully involved in home celebration, where they take a more peripheral role in synagogue.

**Other views**

- Shabbat services in the synagogue enable communal prayer, which is seen to be more valuable than individual prayer.
- Only in synagogue are you likely to get a minyan, the 10 men necessary for certain prayers to be said.
- Torah is read in synagogue but not at home, meaning that observance in the home may be seen to be incomplete.
- Special events are held in synagogue, eg Bar / Bat Mitzvah or Aufruf (blessing before a wedding) and for those involved, and the whole community, these are important milestones and therefore are more important than home observances.
- Communal/social aspect to synagogue attendance, especially for women means that people identify themselves as Jews, which does not happen in the home.

**[15 marks] AO2**

**Question 8 Styles of Judaism: Orthodox and Reform beliefs and practices****1 5** Examine the views of both Orthodox and Reform Jews about the land of Israel.**Orthodox**

- Land of Israel (Eretz Israel) is the Promised Land.
- Land is central to Judaism as stated in the Torah, as part of the Abrahamic covenant.
- Say prayers for State of Israel (Medinat Israel) at each service.
- Pray for the rebuilding of the Temple in every service.
- Believe that all Jews should consider going to Israel.
- Some ultra-Orthodox may not acknowledge existence of State of Israel.

**Reform**

Will find a range of viewpoints.

- Most are supportive of Israel.
- Prayers are said for State of Israel at every service.
- Do not pray for rebuilding of Temple.
- Consider that Israel is not necessarily the place for all Jews to live as Diaspora Jews help fund the state of Israel.

Maximum Level 5 if only one of Orthodox or Reform dealt with.

**[30 marks] AO1****1 6** 'The land of Israel is important only to Jews who live there.'**Assess this claim.****In support**

- State of Israel is not a religious state therefore it can only be important to its citizens.
- Jews who choose not to go to Israel are showing that the country is not important to them.
- Prayers are also said for the Queen and the UK government in UK synagogues as well as for the state of Israel showing that UK Jews
- The majority of Jews live happily in the diaspora and do not attempt to go and live in Israel.

**Other views**

- All synagogues in the UK say prayers for the state of Israel.
- Israel is still the Promised Land as stated in the Torah.
- All Synagogue movements world-wide send youth on tours to Israel.
- Israel receives funding from Jews in the Diaspora.
- Many Jews in the UK who are not religious still support the state of Israel.
- All religious Jews feel strongly about the 'land' of Israel (Eretz Israel), even if they do not support the current state of Israel (Medinat Israel). Ultra-Orthodox who do not support the political state still place great importance on the 'land' of Israel as written in the Tanak.

**[15 marks] AO2**



**Question 9 The Qur'an**

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**Outline the nature of both the hadith and the sunnah, and explain their importance.****Nature****Hadith**

- Sayings of the Prophet Muhammad and the Caliph Ali.
- Are many volumes.
- Only a small number are accepted as authentic by all.
- Each verse consists of a chain of narrators commenting on the text plus the text itself.
- Shi'a Muslims also follow hadith of Ali.
- Classified by Muslim scholars from good to weak depending on the evidence supporting them.

**Sunnah**

- Way of life that is correct for Muslims according to the teachings and practices of the Prophet Muhammad.
- Also includes interpretations of the Qur'an.
- Includes specific words, habits, practices and silent approvals.

**Importance****Hadith**

- Interpret the Qur'an for Muslims.
- Contribute to Shariah law.
- Give day to day rules for Muslims, especially with regards to friends, family and the government.
- Shows way to carry out the will of God.
- The hadith are evidence of sunnah because they show what Muhammad or Ali permitted and forbade, commended and criticised.

**Sunnah**

- Specify the actions of the prophet Muhammad, the perfect role model for Muslims to follow.
- Is used by many Muslims to clarify the Qur'an.
- Contributes to Shariah law in some law schools.
- Provides a pattern to follow for perfect behaviour.

Maximum Level 5 if all parts of the question not addressed.

**[30 marks] AO1**

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1	8
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**'The Qur'an makes the hadith and sunnah unnecessary.'****Assess this claim.**

Many students may not separate sunnah and hadith or may comment that evidence of the sunnah is to be found in the hadith.

**In support**

- Hadith and sunnah are based on the Qur'an and so do not stand alone but are dependent upon the Qur'an.
- Not all hadith are accepted by all Muslims, so could be giving incorrect guidance.
- Both hadith and sunnah are based on Qur'an so the Qur'an could be enough without them.
- Sunni and Shi'a Muslims follow different hadith meaning that the only constant is the Qur'an.
- Qur'an contains everything that there is to know.

**Other views**

- Hadith and sunnah used by law schools to develop Shariah.
- Qur'an gives rules but not how to apply them in everyday life eg Qur'an says to pray but Hadith states how many times a day and at what times.
- They detail the life of the Prophet, who was the perfect Muslim, giving advice and direction that is not available in the Qur'an.

**[15 marks] AO2**

**Question 10 The Five Pillars**

**1 9** Outline what is meant by the 'ideal' Muslim character and explain the importance of Sawm in the development of this ideal.

**Outline**

Ideal Muslim character:

- submits to Allah's will in all situations.
- devotes their whole life to Ibadah (worship of Allah).
- is part of the Umma (Muslim community).
- strives (jihad) to be as good a person as they can.
- thinks about the world to come and what they have to do to be worthy of a place in heaven.
- Following the example of the Prophet Muhammad as the perfect role model.

**Explain**

- Sawm (fasting) teaches patience and empathy with the poor so acceptance of role as part of the Umma.
- It shows submission to Allah's will as a Muslim should.
- Increases sense of Umma, as whole Muslim community is fasting together.
- During Ramadan Muslims modify their behaviour, not swearing, not smoking, improving their moral character thereby devoting their life, for that period of time, to Ibadah.
- Muslims try to read the whole Qur'an, so that they are focusing on the rules of Islam and nothing else.
- Muslims attend mosque, especially on the Night of Power, so developing sense of Umma.
- Follows example of Prophet Muhammad who was the perfect role model so that Muslims are following the ideal character.
- One of the questions they will be asked at Judgement Day is if they have carried out the Five Pillars.

Maximum Level 4 if outline only.

**[30 marks] AO1**

**2 0** 'Failing to fast does not make one a 'bad' Muslim.'

**Assess this claim.**

**In support**

- Not all Muslims can fast – the sick, mentally ill, old, children, pregnant women but they are still not 'bad' Muslims as the Qur'an allows for this.
- A 'bad' Muslim is one who does not submit to Allah, so it is not just about fasting.
- Fasting without the correct niyyah (intention) is pointless as it does not lead you to be a 'good' Muslim.

**Other views**

- All Five Pillars, including Sawm, are necessary to be a 'good' Muslim so failing to fast will prevent you being a 'good' Muslim
- Sawm is an annual challenge and helps bind the Umma together so by failing to fast you are putting yourself outside of the Umma, which means that you are a 'bad' Muslim.
- Muslims will be asked if they have completed the Five Pillars at Judgement Day, this includes fasting so that if you have chosen not to fast it may affect your life after death.

**[15 marks] AO2**

**Question 11 The doctrine of God**

**2 1** Examine the ways the concept of Tawhid reflects Muslim ideas on humanity's relationship with God.

**Tawhid**

- Means the oneness of Allah.
- Allah is unique and has no partners or equal.
- Tawhid is the key doctrine of Islam without it there is no Islam.
- Belief in Tawhid is what makes somebody a Muslim – by declaring the Shahadah which is the basic statement of Tawhid, a person becomes a Muslim.

**Relationship with God**

- A Muslim's duty is to worship God because Allah is one alone. This is a daily duty.
- Unequal relationship like master and slave – the word for 'worship' in Arabic comes from 'Ebed' meaning slave so it is literally to 'be a slave to Allah'.
- Relationship is that of Judge and Judged – on Judgement Day, Muslims will be questioned on how they have submitted to Allah. This judgement comes from Allah alone and is to each individual Muslim.
- The relationship is one to many, so that Muslims have a communal (Umma) as well as a personal relationship.

**[30 marks] AO1**

**2 2** 'The relationship between God and the Muslim community is more important than the relationship between God and individual Muslims.'

**Assess this claim.**

**In support**

- Prayers said in a community are worth more than prayers said as an individual (10x).
- Only one of the pillars is individual (Shahadah) others all have an aspect of communal activity.
- Belonging to the Umma is an essential aspect of being Muslim as it is part of the relationship to Allah.
  - The relationship between God and the individual is part of the relationship between God and the community, showing that the relationship with the community is more important.

**Other views**

- Nobody can carry out the pillars or the beliefs for you, it is down to the individual.
- In their graves and at the Day of Judgement, Muslims will be judged as individuals.
- The Shahadah is a declaration of personal belief, not of communal belief.
- Allah is closer to each Muslim than their jugular vein (Qur'an) meaning that for each Muslim, Allah is part of their lives, just like the vein that carries blood from the heart, so that they cannot live without Him.

**[15 marks] AO2**

**Question 12 Key beliefs**

**2 3** Explain the authority of Muhammad as the seal of the prophets.

- Muhammad is the last prophet and no further prophets are necessary. This gives him authority over all other prophets.
- He is seal of prophets marking an end to prophecy so that those prophecies revealed to him also include and validate all previous prophecies.
- Muhammad was sinless, the trustworthy one chosen by God, thereby giving his statements and actions authority.
- Muhammad was given the Qur'an, the perfect unaltered word of God, unlike previous revelations (Zibbur, Injil, Tawrat) which were corrupted over time.
- Muhammad has authority as the perfect role model, the perfect example of a human being.
  - The shahadah declares belief in Allah and Muhammad as the messenger of Allah, giving him authority for all Muslims in this basic declaration of belief.

**[30 marks] AO1**

2	4
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**'A Muslim must believe in all the prophets.'****How far do you agree?**

Students may discuss what it means 'to believe' and 'all' the prophets.

**In support**

- Risalah (Prophets) is one of the six basic beliefs of Islam, so that believing in all prophets is expected for Muslims.
- There are 24 prophets mentioned by name in the Qur'an, so it is important to believe in at least these 24 as the Qur'an is the word of God.
- Nuh (Noah) and Isa (Jesus)'s stories (among others) are in the Qur'an, so that these prophets must be believed in.
- Muhammad as the seal of prophets only makes sense in the context of the other prophets, in that he cannot be the 'seal' of the prophets unless there were other prophets before him whose prophecies he was sealing.
- The Qur'an states that the revelations to Musa (Tawrat), Dawud (Zibbur) and Isa (Injil) were all important, even though they were corrupted over time.

**Other views**

- The Qur'an mentions 125,000 prophets, but only 24 are named which makes believing in the rest very difficult.
- The revelation to Muhammad makes all previous prophecy unnecessary because Muhammad is the seal of prophets and his prophecy includes all previous prophecy.
- Muhammad is the perfect role model so makes the other prophets unnecessary.
- The books brought by other prophets have been corrupted over time, so that the Qur'an makes them unnecessary, so the prophets who brought them are also unnecessary.

**[15 marks] A02**